THE

EVANGELICAL INTELLIGENCER.

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BIOGRAPHY.

MEMOIRS OF THE LATE REV. JOHN NEWTON.

[*Continued from page* 318.]

THE strong desire which Mr. Newton entertained, after his conversion, to preach the gospel, never forsook him. It was not one of those transient fits of zeal which are common to young converts, and which frequently decline of themselves, or are lost in consequence of worldly pursuits or connexions. His desire to bring sinners to God, appears to have been constant and invincible, notwithstanding the difficulties which occurred. He was far, however, from acting precipitately in this important affair: he seems to have weighed it in his mind for several years, before he was determined on entering fully into the ministry, and relinquishing his situation at Liverpool.

His first public attempts to preach the word were made at Warwick. After the removal of the late Mr. Ryland from a dissenting church in that town, a separation took place; and several pious persons, who were pædobaptists, assembled together for worship in a dwelling-house, previously to the erection of that chapel in which Mr. Rowley preached for some time, and after him Mr. Moody, for about twenty years. Mr. Vennor,* a leading person among those

* A circumstance relating to the family of this gentleman is worth recording: at a time when the nonconformists were persecuted in Warwick, the grandfather of Mr. Vennor happened to be one of the constables of that town; and was obliged, by his office, with other constables, to

who formed this new interest, having received a very strong recommendation of Mr. Newton from Mr. Brewer, of Stepney, invited him to preach to them for six weeks on probation. He accordingly came (we believe, in the year 1759) with Mrs. Newton. During his stay here, he used to retire on Saturdays, and sometimes on other days, to the grove, in Lord Dormer's park, about two miles from Warwick, and to other sequestered spots, where he composed his sermons. Though he did not fix among this people, yet he always retained a peculiar affection for them; and he has been heard to say, long after he settled at Olney, that the very name of Warwick would at any time make his heart leap for joy.* It was not the smallness of the congregation at that time, nor the narrow salary proposed to be raised, that prevented his settlement at Warwick; but he was undecided in his mind, whether to go into

break up a conventicle, and take the attendants into custody. This was upon a Sunday. They attended with their prisoners at the court-house, waiting for the magistrates' return from church; but, from what cause is uncertain, they did not come; and each constable agreed to take a prisoner with him to his house to dinner. Through the blessing of God on the conversation of that day, Mr. Vennor was brought to the knowledge of the truth, and became a dissenter himself, preferring the cause of the persecuted to that of the persecutors; and his grandson was the father of a new interest in the town, which became (especially under the ministry of the late Mr. Moody) of very important service to the souls of men. Thus the only wise God, our Saviour, causes the wrath of man to praise him! Mr. Vennor not only built the meeting-house, but left a minister's house, and 460*l.* to the place, so long as the gospel shall be preached therein, according to the doctrine held forth in the Assembly's Shorter Catechism.

* Many years after his visit to Warwick, he thus expresses his affection: 'In returning from Shropshire, we spent two nights at Warwick: the first time I have been there since my proposed settlement was overruled. There, likewise, we joyed and sorrowed: the people amongst whom my mouth was first opened, and where I met some sweet encouragement on my entrance into the ministry, will always be dear to me: they are at present but few, but those few are lively and steady.' *Letters to C. Clunie, p.* 164. Writing to Mr. Vennor, July 19, 1782, he says, 'How many mercies has the Lord bestowed upon me since my first visit to Warwick, which is now more than twenty-two years! I often think of that time with pleasure. There the Lord opened my mouth. Many retired places in your neighbourhood were endeared to me, by seasons which I can still remember, when I was enabled to seek the Lord, and to pour out before him prayers, which he has since abundantly answered.

the established church, or to join the dissenters. Among the latter were his first religious connexions, which gave his mind a bias towards them; but he apprehended that disputes in dissenting congregations were common; and an occasional sermon by Mr. Beddome, which he heard at the Baptist Meeting at Warwick, had a considerable effect on his mind to increase his disinclination to become a dissenting minister. Indeed, at that period, his ministerial talents were not very popular; and it does not seem that he was much pressed to settle with any dissenting church.

It was about this time that, being at Leeds, he was desired by the late Rev. Mr. Edwards to preach for him at Whitechapel. He met a party of religious friends at Mr. Edwards's house, which adjoined the chapel; and took his tea (of which he was remarkably fond) with them. When the hour of preaching approached, Mr. E. intimated to him, that if he was disposed to retire before the service (as was *then* customary with most serious ministers) a room was at his service; but Mr. Newton declined this, saying, he was so well pleased with his company, that he was unwilling to leave it; and added, 'I am prepared.' At the appointed time the service commenced; and after prayer, Mr. Newton read his text, which was, 'I have set the Lord always before me: because he is at my right hand, I shall not be moved.' Mr. Newton began fluently; but in a few minutes he lost all recollection of his plan; was confused, stopped, and desired Mr. Edwards to come up and finish the service. Mr. E. urged him to proceed; but Mr. N. left the pulpit; which Mr. E. ascended, and concluded with an address to the audience, on the importance of the Spirit's agency to help our infirmities. Such was the confusion occasioned by this failure of the young preacher, that when walking in the streets after it, he fancied, if he saw two or three people talking together, that it was the subject of their discourse. Mortifying, however, as this circumstance was, he learnt by it, no doubt, to put his trust, not in his preparation, nor in his memory, but in the Lord alone.*

After this, Mr. Newton continued to reside at Liverpool; and retained his office of tide-surveyor. He could not, however, be silent. He used to preach in his own house on Lord's day evenings. The room was small; yet those who could obtain admission

* See some admirable thoughts 'On the snares and difficulties attending the ministry of the gospel.' *Omicron's letters, V.*

were well pleased, and greatly refreshed: some of them are still alive, and mention these seasons with gratitude and joy, for 'he helped them much who had believed through grace.' Mr. Zachary Barnes, an old disciple, many years a deacon of the late Mr. Medley's church, is one of this number; and relates the following anecdote: on a Lord's day morning, walking with him to Crosby, a village about six miles from Liverpool, to hear a gospel minister, Mr. Newton took with him a volume of Saurin's Sermons, in French; which he translated and repeated to his friend in English, as they went together to the house of God; and which Mr. Barnes found exceedingly profitable to him.' Indeed, he seldom walked in the fields about Liverpool without a book; whereby he acquired much useful knowledge, and by which his conversation was rendered remarkably edifying.

It was not till the 29th of April, 1764, that Mr. Newton obtained episcopal ordination.* For a considerable time he halted between two opinions; but at last determined on the side of the establishment. It may be best to state this affair in his own words: 'My first overtures were to the dissenters; and had not the providence of God remarkably interposed to prevent it, I should probably have been a brother with you (a dissenting minister, to whom his four letters, entitled 'Apologia,'† are addressed) in every sense; but my designs were overruled. A variety of doors by which I sought entrance (for I did not give up upon the first disappointment) were successively shut against me. These repeated delays afforded me more time to think and judge for myself; and the more I considered the point, the more my scruples against conformity gave way. Reasons increased upon me, which not only satisfied me that I might conform without sin, but that the preference (as to my own concern) was plainly on that side. Accordingly, in the Lord's due time, after several years waiting to know his will, I sought and ob-

* After repeated conversations with the bishop of Lincoln, in which Mr. Newton avowed his sentiments, his lordship declared himself satisfied; and promised to ordain him. The service was performed at Buckden. This was six years after his application to the Archbishop of York, which did not succeed. *Letters to Mrs. N. p.* 91. He received deacon's orders April 29th; and priest's orders the 15th or 16th of June following.

† This book gave considerable offence to some of his dissenting brethren: and was answered by Dr. Mayo, in a volume entitled, 'An Apology and a Shield.'

tained episcopal ordination.' 'Far from having regretted this interesting part of my conduct for a single hour, I have been more satisfied with it from year to year.'*

In a letter to Mrs. Newton, dated Liverpool, June 14th, 1762, two years before his ordination, he thus expresses his desire to enlarge his attempts in the way of preaching, or expounding, in that town. 'The wish of many here, the advice of many absent, and my own judgment (I had almost said my conscience) are united on one side; which I think would preponderate against Mr. B—'s single sentiment, if *your* fears did not add weight to his scale.' He adds, 'the death of the late Mr. Jones, of St. Saviour's, has pressed this concern more closely upon my mind. I fear it must be wrong, after having so solemnly devoted myself to the Lord's service, to wear away my time, and bury my talents in silence (because I have been refused orders in the church) after all the great things he has done me.' He then mentions and answers the objections which occurred to him against his plan; and begs Mrs. Newton to think over what he had urged, and pray for direction; and concludes by saying, 'Perhaps, before long, it may seem to deserve *your* approbation. To hear *you* say so, would make me quite another person; for while I remain in this suspense, I feel, at times, a burden which I can hardly bear, and cannot possibly shake off.'†

By this passage, it appears that Mr. Newton had nearly made up his mind to preach as a dissenter; but Mrs. Newton viewed the matter in a different light; and her interposition, at this crisis, had a powerful influence on his determination. This is avowed by Mr. Newton, in a note at the bottom of the page just referred to: 'The influence of my judicious and affectionate counsellor, moderated the zeal which dictated the preceding letter, and kept me quiet till the Lord's time came, when I should have the desire of my heart!' 'I believe no arguments, but hers, could have restrained me for almost two years, from taking a rash step; of which I should perhaps have soon repented, and which would have led me far wide of the honour and comfort I have since been favoured with.'

It was by the procurement of the late lord Dartmouth‡ that Mr.

* Apologia, p. 49, 50. † Letters to a Wife, vol. ii. p. 82.

‡ Several admirable letters from Mr. Newton to this pious nobleman, appear in the beginning of the first volume of his Cardiphonia.

Newton settled at Olney, in Buckinghamshire. The rev. Moses Brown (author of Sunday Thoughts) had long been vicar of that place; and, on his removal to Morden College, Blackheath, in the vicinity of lord Dartmouth's seat, Mr. Newton obtained the curacy. His first sermon at the church was in May 1764, from Psalm lxxx. 1, 'Give ear, O Shepherd of Israel!' &c.*

In this place he found a considerable number of serious persons, who had been awakened under the ministry of Mr. Brown. Speaking of his new situation, in a letter to captain Clunie, he says, 'the Lord has brought me to a place where, I am persuaded, he has many dear children; where the light of the gospel is highly prized; so that they would almost do and suffer any thing rather than be deprived of it: they flock from four to six (or more) miles about the country, to hear the word. I have been hitherto favoured with much liberty in my own soul; am heard with acceptance, and have reason to hope that my poor endeavours have been already, in some measure, blessed.'

Mr. Newton had relinquished a handsome income at Liverpool, for a poor pittance at Olney. A few months after he came to the latter place, he writes thus to his friend: 'My settlement now, including the people's subscription and the house, may be near or about 60*l*.' This is sufficient to show that Mr. Newton was not actuated by mercenary motives when he entered into the Christian ministry.

About this time he published a narrative of the former part of his life, in letters to Dr. Haweis. This procured a small addition to his income, and excited a greater attention to his ministry. 'The people,' says he, 'stare at me since reading it, and well they may. I am indeed a wonder to many, a wonder to myself; especially, I wonder that I wonder no more.'

He soon set up a lecture on Thursday evenings, which was well attended. He also took a large room in the town for the purpose of catechizing and instructing the children of his parish: these meetings were held on Thursdays, after dinner; and many of the catechumens attended the evening lecture. Their number amounted, in a few months, to two hundred.

* Immediately before his leaving Liverpool, he preached six times in different churches in that town and neighbourhood, to many thousands, with a considerable degree of acceptance, and, it is hoped, of usefulness.

He also established a prayer meeting on Tuesday evenings, in a large house. 'It is a noble place,' says he, 'with a parlour behind it; and holds one hundred and thirty people conveniently.' Here he went through the Pilgrim's Progress, in a way of exposition. His judicious remarks on the first part of this excellent book have been repeatedly published.

In the following summer, the congregation having increased, a large gallery was erected in the church, capable of accommodating a considerable number of additional hearers.

At another time he thus writes: 'We have set up a new meeting on Friday evenings; in which my sheep and lambs are to be divided into small flocks of ten or twelve at a time, for conversation. Pray for us, that we may be healthy and thriving, and that the wolf may be kept from the fold.'*

Mr. Newton's intimate friendship with Mr. Cowper, the celebrated poet, contributed not a little to his comfort during several years of his residence at Olney.† Their houses were at some dis-

* Mr. Newton enjoyed, in his retired situation, the visits of many valuable friends, who thought it their privilege to spend a few days in his family. Several clergymen also visited him occasionally, and preached in his pulpit. Among these, he mentions in his letters, Mr. B——ge, Mr. T——d, Mr. V——, Mr. M——n.

† The talents, the habits, and the inclinations of Mr. Newton, fitted him for a stated residence, as a parochial minister. Others, probably, are equally adapted, as well as called, to itinerant labours; but Mr. N. in a letter to the rev. Mr. C—— (Card. vol. ii. p. 291.) seems, we conceive, to depreciate too much the endeavours of those who travel about to preach the gospel. 'I wish,' says he, 'there were more itinerant preachers.' If a man has grace and zeal, and but little fund, let him go and diffuse the substance of a dozen sermons over as many counties; but you have natural and acquired abilities,' &c. And again (p. 245.) 'I wish well to irregulars and itinerants, who love and preach the gospel. I am content that they should labour that way, who have not talents nor fund to support the character of a parochial minister; but, I think, you are qualified for more important service.'

With due submission to the judgment of this excellent man, and a proper acknowledgment of his candour in wishing well to itinerant preachers, we hope we may, without offence, make a remark or two on this advice.

We conceive that Mr. Newton thinks too meanly of those laborious servants of Christ who, with poor fare, hard lodging, and fatiguing travel-

tance from each other, on account of a long winding in the town; but, so near behind, that only a small close separated their gardens. This field belonged to a friendly neighbour, who, for a small acknowledgment, indulged them with the privilege of passing across it; and, to render it more convenient, Mr. Newton had a door opening out of his garden into the close. The religious public have derived no small advantage from their friendly intercourse; for it gave occasion to the composition of 'Olney Hymns,' which were intended both for the edification of sincere christians, and as a monument to perpetuate so endeared a friendship. Mr. Cowper's hymns are marked with the letter C.; but a long and affecting indisposition, with which Mr. Cowper was visited, prevented his intended contribution towards this work: a loss which cannot be sufficiently lamented.*

ling, in heat, cold, or rain, preach, perhaps, eight or ten times a week; bear the brunt of violent opposition and cruel mockings; and continue in this arduous employment for many years. It requires much self-denial and devotedness to God to support all this. Tolerable talents, and a fund of a little more than a 'dozen sermons,' is necessary to maintain their usefulness and reputation. Many a minister, who lives at ease in a commodious house, keeps a comfortable table, lies in a soft bed, sits most of his time in a well furnished library, and visits occasionally the tables of the rich, endures next to nothing, compared with these apostolical labourers. The usefulness of honest itinerants is often great indeed! Many have reason to bless God for their plain and faithful labours. They gain access to remote villages, hamlets, commons, collieries and other places, which parochial, or regular dissenting ministers, never heard of; and congregations are formed, among whom the faith and practice of the gospel are maintained, and the benefit extended to future generations. Not to say, that some of our most useful ministers first began their career in this way, and were formed in it, as in an excellent school, for their present respectable stations. While, therefore, we rejoice in the steady and regular labours of resident ministers, we should be sorry if the weight of such a name as Mr. Newton's should operate against the zealous exertions of that very useful set of men—Itinerant Preachers; or deter those who love souls from entering on that employment, and using their utmost efforts to pluck perishing sinners as brands from the fire.

* Mr. Cowper was a man of learning and taste. His translation of Homer is highly esteemed. What might not have been expected had he given us a poetical *version* of the Psalms? Dr. Watts's is expressly an *imitation* of them; but, had Cowper employed his brilliant talents in a versified trans-

The knowledge which Mr. Newton had of the dissenters, secured to them his candid and amicable regards. In Olney there are two dissenting congregations. The members of these societies highly respect the memory of Mr. Newton. He knew how to treat with christian friendship those who, out of a regard to conscience, separated from the communion of the church of England. His prudence towards men, and his piety towards God, appeared in acting upon such principles of delicacy and honour as will ever be ornamental in the conduct of different societies towards each other; will render their mutual intercourse pleasant and profitable, while it will reflect honour on the persons themselves and the religion they profess.† His intimate friendship with Mr. Bull and Mr. Greatheed, of Newport Pagnell, Mr. Ryland, of Northampton, and other dissenting ministers, appears in an amiable light from his letters in Cardiphonia, and from his conduct after he removed to London. Probably, the church does not contain a clergyman of superior liberality towards dissenters. This will perhaps be accounted a reproach to his memory by those who, in their late writings, represent all christian affection to the *sectaries* as criminal, and derogatory to the dignity of the established church; but, if we form our estimate of the christian temper from the example of Christ and his immediate followers; and if we look forward to the day in which the love of his disciples to each other will be particularly noticed by our common Lord, we shall rejoice in every proof of ministerial candour, such as Mr. Newton so uniformly displayed.

In this his rural station, Mr. Newton continued fifteen years. He appears to have been contented and useful in it; and, though he occasionally visited the metropolis, where his labours excited considerable attention; yet, if we may judge from his printed letters, he entertained neither an expectation nor a wish to remove.

lation, how great might have been the blessing to the church! When will such a poet appear to perform the desirable task?

† On Tuesday evening we attended in a body to hear Mr. G——n, of R——l. I was willing to do every thing in my power to remove his prejudices (if he has any) against us; and the greatest compliment I can pay any one is, to suspend our meeting when it interferes with their preaching. *Letters to Cp. Clunie, p.* 124.

Some of his letters in Cardiphonia express, in very strong terms, his ideas of the danger to which the professors of the gospel in London are exposed, and the advantages which christians in the country possess above them, in some respects. His distinction between 'London grace and country grace' is well known. He expresses also, in his letters to the rev. Mr. ——, his disapprobation of a minister's removal, except in cases wherein the Lord's will is very clearly pointed out; but we doubt not that Mr. Newton, whose regard to the indications of Providence was peculiarly great, would never have left Olney, had he not been fully satisfied of the propriety of that measure. Indeed, the sphere of his usefulness was thereby very much enlarged; so that not only the inhabitants of London, who chose to avail themselves of his ministerial labours, had an opportunity of being edified by them, but also great numbers of persons from all parts of England, Scotland, &c. who occasionally visited the metropolis on their various affairs.

It was by the active benevolence of that truly excellent and benevolent gentleman, the late John Thornton, Esq. that Mr. Newton was introduced to the rectory of the united parishes of St. Mary Woolnoth, and St. Mary Woolchurch Haw, in Lombard-street. To that gentleman he had been indebted for many previous favours; and he never suffered an opportunity to escape of expressing his obligations in the strongest manner. No man could be more grateful for any benefit conferred upon him than Mr. Newton. It was a distinguishing *trait* of his character, that he retained the most lively impressions of kindnesses offered to him, for many years after.

He was equally intent on procuring favours for others. An intimate friend of his assures us, that many who are acquainted with his public character, are strangers to that disinterested, minute, and persevering attention to the infirmities or wants of his friends, his readiness to use his influence (which was not small) with the rich and the great to serve others; and, in this way, he was the instrument of a great deal of good.

Mr. Newton entered on his public work in St. Mary's church, on Lord's day, December 19, 1779. His first discourse was intended to convey to his parishioners an idea of the doctrines he designed to preach among them, and the spirit in which he intended to impart them; for which his text was very appropriate: 'Speaking

the truth in love.' This sermon was printed; and the inhabitants had an immediate opportunity of knowing the views of their new rector.

Here Mr. Newton continued to labour for many years, preaching every Lord's day, morning and evening; the afternoon being supplied by a lecturer, chosen by the parish. The rev. Josiah Pratt has for some years filled this office; and a little time before Mr. Newton's death, the lecture was changed from the afternoon to the evening, and so continues. Mr. Newton also established a lecture on Wednesday mornings, which was numerously attended; and on these occasions many dissenters (and frequently dissenting ministers) formed a part of the congregation. It is almost unnecessary to say, that his labours were strictly evangelical, judicious, affectionate, and highly edifying.

Mr. Newton was generally favoured with a large degree of bodily health; so that he was very rarely prevented from the regular discharge of his official duties: but he was not without his trials; the heaviest of which was the illness and decease of Mrs. Newton; to whom, it is well known, his attachment was very uncommon. Before their removal from Liverpool, she had received a blow on her left breast, which occasioned some pain and anxiety for a short time; but which soon wore off. A small tumour, however, remained; but she never complained of it. In the month of October, 1788, she took the advice of a surgeon, who found the malady so far advanced, that he judged the extraction of the tumour would be attended with the most imminent danger. With the greatest composure, she informed Mr. Newton of her state. His sensations were indescribable: yet he felt it his duty to submit with silence to the affecting stroke. As the following spring advanced, her disorder rapidly increased; and her pains were almost incessant. In a few months after, her appetite failed; and she was entirely confined to the house. At length it was evident that death was at hand. Such was her weakness, that she could scarcely bear the sound of the gentlest foot on the carpet, or of the softest voice. On Sunday, December 12th, when Mr. Newton was preparing for church in the morning, she sent for him, and took her final farewel. 'She faintly uttered an endearing compellation,' says Mr. Newton, 'and gave me her hand, which I held, while I prayed by her bed-side. We exchanged a few tears; but I was almost as unable to speak as she was: but I returned soon after, and said, 'If your mind, as I

trust, is in a state of peace, it will be a comfort to me, if you can signify it by holding up your hand.' She held it up, and waved it to and fro several times. That evening her speech and sight failed; but she continued composed, till on Wednesday night (December 15th, 1790,) about ten o'clock, she breathed her last.*

Mr. Newton, who anxiously watched her expiring moments, took off her ring, according to her repeated injunction, and put it on his own finger; and then kneeled down with the servants, and returned the Lord his unfeigned thanks for her deliverance and peaceful dismission. Persuaded that, immediately on her departure from the body, she was admitted to join the heavenly choir, he found his own mind relieved from a weight of painful feelings and anxieties, under which nothing but the divine power had long supported him. Many of his intimate friends dreaded this mournful event, and feared that it would overwhelm him; but he found it far otherwise. His 'heart trusted in the Lord, and he was helped,'—so wonderfully helped, that the solemn separation did not prevent his preaching a single sermon! Indeed, he preached in the morning of the day on which she died; and thrice while she lay dead in the house. After she was deposited in the vault, he delivered her funeral sermon, with little more emotion than if it had been for another person.

* For several years after Mrs. Newton's death, Mr. N. used to vent his grief and affection in verses, on its anniversary; which he published in a small tract, entitled 'Ebenezer;' and some of the verses are very beautiful.

'Forget her! no; can four short years
'The deep impression wear away?
'She still before my mind appears,
'Abroad, at home, by night, by day!
'Oft as with those she lov'd I meet,
'Her looks, her voice, her words recur;
'Or if alone I walk the street,
'Still something leads my thoughts to her!'

The subsequent verses give the subject a happy turn; and are equally evangelical and poetic.

RELIGIOUS AND MORAL ESSAYS.

The following ingenious and interesting disquisition on prophecies, supposed to be now fulfilling, written by an eminent divine of the Presbyterian church, in the form of letters to a friend, with a reference to an insertion in this work, has been some time in hand. Perhaps we owe it, both to the author and the public, to explain the cause of the delay and the reason why we have at length resolved to give the disquisition a place in our miscellany. The cause of the delay, then, has been no other than this. We have inflexibly determined that the Evangelical Intelligencer shall be preserved perfectly free from the contamination of party politics, and we wanted some time to consider whether the publication contemplated could justly be considered as a departure from our rule: and we have at length resolved on the publication; because we are satisfied that it may be done in perfect consistency with the rule; stating, as we now do, that any piece of original composition which may have a different bearing, shall, if written with similar candour and ingenuity, find, with equal readiness, admission into the magazine. Let the bible be explained and inculcated, whatever system or cause it may hurt or help.

FOR THE EVANGELICAL INTELLIGENCER.

MR. EDITOR,

The period of antichrist's reign is mentioned, in the Revelation of St. John, as 1260 days or years, a day for a year; 42 months and 3 ½ years. The same is mentioned, Daniel vii. 35. xii. 7. as "a time, times and half a time." But the beginning of this period has been the subject of various conjecture. Lowman, Frazer and others, fix it, in the year 756, when Pepin king of France bestowed the exarchate of Ravenna upon the pope; which, together with the dutchy of Rome, was called *St. Peter's patrimony*. Mr. Fleming commences it, in the year 552, when the emperor removing his deputy from Rome, gave up the city to the government of the pope, and says, that, after that time, it had neither consuls, nor senate, nor any of the ancient forms of the Roman government. Lowman's period, by adding 1260 to 756, will end in 2016; or deducting 18 years, to reduce the prophetical to solar years, in 1998. Fleming's, by the same process, will end in 1794.

These calculations are founded upon the pope's temporal sovereignty; when, after the Roman empire had been distributed into several kingdoms, the little horn arose among them, in the ancient seat of the empire, and his period commencing from that circumstance, its end must terminate his reign. And though his spiritual supremacy had not the same beginning, nor is supposed to have the same end; yet, as both these go to make up his prophetical and real character, and were jointly the ground of his great dominion, it is probable, that the causes which will destroy the one, will also operate to destroy the other, and their fall may not be very distant in time.

The spiritual supremacy was indeed, the principal feature in the character of the beast; that which distinguished him in prophecy, which made him *diverse* from all the other beasts, Daniel vii. which was the source of his great dominion, whereby he reigned (in excelsis) in the highest; deceived, astonished and governed the world, assumed divine attributes and authority over the persons, estates and consciences of men: That which was the source of his great riches, which introduced him to his temporal sovereignty, extended in profession and character over the whole world and whereby he became, according to prophecy, a *head*, the continuation of the fourth beast, Revelation xvii. 11. Terrarum orbis imperium. Yet his temporal authority was necessary and essential to his prophetical character; he was to be a *horn*, that is, a temporal sovereign, Daniel vii. 8. It was fit that he should have a seat for himself, and necessary to the dignity and grandeur of his assumed character of universal bishop, that he should be independent on any other temporal prince. It was agreeable to prophecy also, that it should be *Rome*, Revelation xvii. 18. xiii. 2. and hence it was, that the mystery and iniquity, (the affectation of supremacy in the church) which so early began to work, could not fully "be revealed," until the imperial power (which letted, or hindered) "was taken out of the way," 2 Thessalonians ii. 67. This, W. Fleming supposes, was done in 552, when Justinian gave up Rome to the pope; then, according to him, "the Dragon gave to the beast his seat and power and great authority," Revelation xiii. 2.

The rise of the spiritual supremacy was gradual, and it is difficult to assign any date to it; it was however, early working, long contended for, assumed and granted before 756; it was in nearly as high exercise before as after that time. In 726, when Leo the emperor

forbade the worship of images in Italy, and sent orders to remove them out of the churches, the pope rejected the order, excommunicated the emperor, forbade the payment of taxes to him in Italy, and discharged all the west from all obedience to him. A public grant of the title of universal bishop was made to the pope, by the emperor Phocas in 606, and he might have been in possession of the supremacy before that grant.

We may observe also, that the *temporal sovereignty* did not begin with the grant of Ravenna to the pope by Pepin, as Lowman alleges; he seems to have had authority in Rome itself, his proper seat, before that time, and to have considered it as his own possession; hence it was, that when Aistulphus, the king of the Lombards, threatened to take it from him, he applied to the king of France for protection. Pepin undertook to support him; first he sent ambassadors to dissuade the Lombard from any attempts against the pope, and when that failed, went against him with an army. Now, it was well known, that it was not the pope, but the city which Aistulphus wanted; so that the pope was evidently supposed to have the possession and sovereignty of Rome at that time, and might have had it long before, even from 552 the time which Fleming fixes upon.

The mystical number 666, Revelation xiii. 18, on which Mr. Lowman so much depends, counting from the time of the vision in Patmos, about the year 90, may not appear to be of great weight when we consider, that what is there said, appears to be a part of the description of the second beast, and that it is to describe not his *time*, but the number of his name; this number some have found in different names. Mr. Vivian shows it in the numeral letters of the name *Ludovicus*, Louis, and supposes it to mean a king or the royalty of France, as that was the most common name of the kings of France for several centuries, and perhaps no power has arisen, that better answers to the description of the second beast, Revelation xi. ad fin. than the present emperor.

There are three distinct characters or appellations, viz. the *second beast*, the *image of the beast*, and the *false prophet*, which appear to belong to the *same ruling power*, that was to rise; interpreters have given reasons for this conclusion. I will only attempt to show the feasibleness of the application just mentioned, verse 11. "He arose out of the earth," that is, in the *territory* of the Roman empire, and amongst the kingdoms into which it was to be divided. 2. "He

had two horns, like a lamb," mild and gentle. Reason and philosophy, or liberty and equality; these were the grand pretensions of that power, in its rise and progress, the primary means whereby he *pushed* his victories, and still wherever its generals go, it is to *protect and to give liberty*, &c. 3. "He spake like a dragon," and none except the first beast, has ever had a mouth, speaking so great things, Daniel vii. 8. The pompous, proud, imperious and haughty style of that power is proverbial. 4. "He exercises all the power of the first beast, *before him*, ενωπιον αυτου in his presence, while he lives, keeps his seat, and sees his power assumed by another." 5. "He causes the earth, &c. to worship the first beast," making his the established religion in his empire, as appears by the concordat. 6. "He doth great wonders," σημεια, astonishing exploits of victory and success, so sudden and irresistible, ινα και *as if* fire had come down from heaven, to prepare his way. 7. verse 14. 9. By these wonderful displays of prowess and victory, he deceives the earth, so that it believes him to be invincible, and submits with trembling. And hereby a new character is assumed and acquired, that is, the "*image of the beast*, that had been nearly wounded to death, and whose deadly wound was healed." Verse 3. This was the imperial (not the papal) form of the fourth or Roman monarchy. He prevailed, by his great exploits, upon the people to revive in him the image of the imperial form of the Roman empire, by willingly submitting to his dominion over all Europe: and verse 15, he had power to maintain the dominion thus acquired and enforce subjection. "To worship the beast," (προσκυνειν signifies to kiss, to fall down, or bow down before one) may not mean religious worship, but voluntary subjection; yet both may be intended.

The rest of his character may soon be developed. A letter from Wirtemberg, published in the Christian Magazine, informs, that Cardinal Fesch, minister of religion for the confederacy of the Rhine, had ordered the protestant ministers at Augsburg, to wear certain popish garments and a golden cross, to erect altars in their churches, and read some new formed popish liturgies, and that the fear of Napoleon had effectually prevented all opposition. It also states, that a new sect had arisen, who distinguish themselves by a particular dress, and a *sign*, worn upon their hats, and who have deified Bonaparte. The progress of this plan of things may soon discover the true meaning of the *mark*, the *name*, and *number of the*

name of the beast, verse 17, 18. And what is intended by worshipping his image. There is evidence enough already to show the world, that none are to trade in, or with his dominions, but such as *bow down* to his authority.

I now intend to suggest to you some calculations, and,

1. We must observe, that calculations on prophetical events are not to be expected to answer with minute exactness, on account of the necessary and designed obscurity of prophecy, and because large periods may be stated in whole numbers, without noticing smaller parts; yet when the event arrives, the history will be sufficiently exact, to satisfy well disposed minds, and establish the faith and confidence of christians. Such are disposed to attend to the ways of God, and observe with pleasing anxiety, the gradual opening up of his plans, in the government of the world; and though they may fall into mistakes, all he has spoken shall come to pass, and though "the vision is for many days, yet at the end it will speak and it will not lie."

2. Fleming's calculation has been mentioned already 552+1242 =1794. And it may be remembered, that it was about that time, when the French generals, having overrun Italy, entered Rome in triumph, took the pope prisoner, and carried him through some of the provinces of France, where he died. The temporal power of his successors, since that time, has been very little, and though restored to their name and seat, by the concordat, their spiritual authority has been very low, especially as to any public influence, in the kingdoms of the world. We have accounts also, that the emperor of France, who is king of Italy, in the latter part of 1807, sent a part of his army which took possession of the castle of Angelo; that he set up his arms in all the parts of the new kingdom, and public processes are carried on in his name. These are strong symptoms of falling power.

3. The following method of calculation is new, at least to me. There is a number mentioned, Daniel viii. 14. 2300, and given by a holy one, in answer to a question, verse 13. "Then I heard one saint, &c." verse 13 and 14. To understand that question, and consequently the extent of the answer; observe, that three things are included in the question. 1. The *vision*, that is of the ram and he-goat, and the little horn, verse 3. to verse 10. 2. *The daily sacrifice*, that is, the taking it away and casting down the sanctuary, verse 11. 3. The transgression of desolation mentioned in verse 12.

This number 2300, therefore given in the answer, may be considered as including a line of events in prophecy, from some certain point, in the Persian monarchy, to the end of the fourth monarchy, or of the antichristian usurpation, which seems to be signified here, by the *transgression of desolation*, which was to "cast down the truth to the ground, and to practise and prosper," verse 12.

A principal thing here is, to ascertain when this long period was to begin. Not I think, from the time of the vision, which was about 553 years before Christ; and which would require the 2300 years to have ended, 60 years ago; of which there has been, in the state of the church, or the world, no sensible appearance. The beginning assigned by bishop Newton, viz. when Alexander entered upon his expedition, for the conquest of Asia, 334 years before Christ, would end in 1926. But this beginning does not appear to be sufficiently marked. No good reason appears, why the beginning of the third monarchy should be fixed upon, more than that of the second or fourth monarchy. Besides, the vision about which this answer is given, included at least, some part of the ram, or Persian, as well as the he-goat, or Grecian empire.

1. As this long period must have some definite beginning, it may not be an arbitrary conclusion, to take it as connected with, and consequent to some remarkable circumstance in the history of the Jews, which was well known to the prophet; as the conclusion of the 70 years' captivity in Babylon, which he knew was then near a close.

2. The period of *seventy weeks*, mentioned in chapter ix. 24. viz. 490 years until the death of Christ, has its beginning expressly dated from the conclusion of the 70 years' captivity; and it stands as a convincing proof, that the coming and death of Jesus of Nazareth was the fact pointed to in prophecy by that period, as it coincided with the date assigned.

3. It seems plain, that the long period, 2300 years, must include the whole or the chief part of the period of 490 years, because the *vision*, which the holy one comprehends in that number, includes the Persian monarchy, (as already observed) or may reach far back in it.

4. This period of 490 years before the death of Christ, is divided, chapter ix. 25, 26. into three parts, 7 weeks or 49 years, for the complete establishment of the Jews in their own land; 62

weeks or 434 years from thence to the death of Christ; and one week or seven years to confirm the covenant with many, verse 27. It appears to be doubtful therefore, whether the number 2300, should begin with the 70 weeks or with the 62 weeks, and the result will be different according to the choice.

If we take the 70 weeks or four hundred and ninety years, which I think is most probable; this, together with the period of antichrist, 1260 years, so often mentioned, must be included in the number 2300; and therefore their sum being subtracted from that number, will leave the time when antichrist should rise; and adding the age of Christ at his death, will bring it to the vulgar era. Then adding the period of his reign will show the time of his fall. The prophetical numbers are to be reduced to civil or solar years, except probably, the 490 which, being given in weeks or sabbatical years, may not require reduction.

(1)		(2)	
2300		2300	
32		32	
2268	reduced number.	2268	
1242	antichrist's period reduced.	1242	
1026		1026	
490	70 weeks.	434	62 weeks.
536		592	
33	Christ's age added.	33	
569	when antichrist should rise.	625	
1242		1242	
* 1811	when he should fall.	1867	

I come now to make some observations, which have been suggested to my mind by the course of events in our times, and

1. It might reasonably be expected, that the remarkable events which have come to pass, and are daily coming to pass, in our times, should have been the subject of the attention of prophecy. Europe is the field of prophecy, as for above 2000 years, exhibiting those events, which have been its principal subjects. Ever since the remains of the Grecian monarchy were overturned, by the con-

* This is 17 years later than Fleming had fixed it, and if the 490 years are reduced to 483, it will give 1818.

quest of Macedonia, about 170 years before Christ, the attention of prophecy has been to the fourth monarchy, to Rome, pagan, christian and antichristian, until its end. Many events before this time, appear to have been foretold, and have come to pass, but hardly any can be considered of greater note, than are the revolutions and overturnings of our times. It is therefore not improbable, but that a diligent observer desiring to know the meaning of what the Spirit has said to the churches, may find some satisfaction. Almost all the parts of prophecy have been applied to particular events by different writers; and commonly as they differ from each other, they have differed from the truth. Who can search the mind of the Spirit? yet with respect to past events, we may form comparisons and conjectures, respecting the future.

2. As our times have been and continue to be peculiarly eventful, if any stress can be laid upon the foregoing calculation, (1) the design of these great works of divine Providence may be thought to be, to prepare the way for putting an end to the great oppressor of the church of God; and that *these are the times of the vials, or last plagues*, Revelation xv. 16. Lowman applies these to events long past, and Frazer many of them, to events after the fall of antichrist and burning of Rome; but as they are called the last plagues, Revelation xv. 1. and are generally thought to be the means of the downfal of the antichristian Roman powers, they may be probably applied to the events of our times, since the beginning of the French revolution, and especially as in consequence of these things, a great loss of power and of almost all consideration in the world, has actually taken place in the head of the Roman church. The following application of the vials is therefore presented to your consideration.

The first vial was "*poured upon the earth*," verse 2. viz. on the territory of the beast, including the countries in general, that belong to it.

"*And there fell a noisome and grievous sore upon, &c.*" That which was such "a noisome sore," may be the rise and progress of what was called *philosophy*. The diffusion of knowledge, under a corrupt religion, which had long kept the world in ignorance and bondage, generated a kind of philosophy, perfectly atheistical, and an enemy to all religion and established order. This was supported by very many in all parts, of great ability and learning, and by many in high authority. They were formed into sects

and secret societies in many parts of Europe, and used all their ability and extraordinary zeal, to destroy all religion and civil subordination. What effects this had in introducing the revolution, and its consequences, is evident from every history of it, and what a grievous sore it must have been to all that bore the mark of the beast, will be readily conceived. Nothing can be more applicable. Knowledge is the gift of God; in the wicked it will be perverted, and may become the instrument of great judgments of God upon the corrupt. It was a weapon peculiarly calculated against a religion established on ignorance and implicit faith. Thus the Lord fulfilled his word, "Whom the Lord will destroy with the spirit of his mouth, and the brightness of his coming." 2 Thessalonians ii. 8.

Verse 3. "The second was poured on the sea." As a *sea* is a collection of waters, and *waters* are a prophetical figure for people, chapter xvii. 15, so the *sea* may signify a great collection of people united under a government, as the people of France were. "And it became blood." This was the consequence of the foregoing judgment; anarchy, confusion and bloodshed, and all the deranging and destructive effects of atheistical principles universally prevailed. "*And every living soul died.*" The spirit and temper of the French nation seemed to be at once entirely changed. Former restraints being removed, they were given up to the most violent passions, and prepared for the most horrid scenes of insurrection, massacre and blood; *dead*, not only to religion, but to all the humane and benevolent affections, which are the ornament and happiness of living men. The number and horror of the bloody scenes acted among them, fully answer the description.

The third vial was poured "on the rivers and fountains of water." These may signify the ministers of religion. The figure is proper, as they are by office designed to water the church of God, and the word and ordinances to be administered by them, are the waters of life.

"*And they became blood,*" that is, according to the following verses, subjected to bloodshed and death, to hatred, torture and banishment without mercy. This was literally fulfilled. Barruel says, "138 bishops and 6400 other clergymen were driven away, in a most barbarous manner, and 300 massacred in a few days;" such says he, "was the spectacle exhibited to the world, by the French revolution." Now, that this interpretation is well applied, appears

from the following verses, " the angel of the waters," the guardian of the river of life, and the wells of salvation, and " another out of the *altar*," viz. a martyr, began to praise the Lord for this righteous judgment," for they have shed the blood of saints, &c." And such as remember the massacre of St. Bartholemew's and other persecutions, will not think those praises misapplied. The judgment came, in kind, and in dreadful measure, upon the same order, who were the agents and approvers of those dreadful sufferings of the protestants in former days.

" The fourth vial was poured on the sun;" *the ruling power;* " and power was given to scorch men with fire." The consequence was, an *intensity of heat*. Can any thing be more proper than to apply this to the ruling power of France, which has also become the ruling power of Europe; that power in all its stages, national, constitutional, directorial, consular and imperial, has been truly a reign of terror; the intensity of whose heat has scorched that nation and all parts of Europe beyond any other judgment that has ever befallen them.

The fifth vial was poured " on the seat of the beast, and his whole kingdom was full of darkness." Lowman applies this to the reformation, and Frazer to the burning of Rome, which I think belongs to the 7th vial, verse 19. This was accomplished when the French army (as mentioned before) overran that country, entered Rome, took the pope prisoner, and carried him away. Besides, I this moment received the account, of the emperor's demand, the pope's protest, and his consequent loss of all power in Rome, (which from the letters appears to have taken place about the first of January last) and his determination to withdraw from it. O what darkness! " How doth the city sit solitary," its head removed, its power gone, " all its riches brought to nought." Now this is all, according to prophecy, before the burning of the city, which is to be under the 7th vial. Though he still subsists, and men see him yet, " he is become weak and brought down to the sides of the pit;" men that knew his former greatness will look at him with astonishment. " They shall narrowly look upon him and consider him, saying, is this the man that made the earth to tremble, and did shake the nations?" Isaiah ix. 16.

In all the foregoing, we see this remarkable circumstance, that the French nation, which was the chief means of raising and sup-

porting the antichristian power, is made the instrument of the judgments that are to bring it down.

The sixth vial, &c. verses 12. 16. This leads in some measure into the region of conjecture. Lowman thinks, that the drying of the Euphrates signifies the removing some obstructions, to make way for some power to invade the pope's territory, from its eastern boundary. Frazer supposes it to be the removing of obstructions, that the Jews, *the kings of the east*, may freely pass to their own land. Dissatisfied with these, I could form no conclusion. But since the attempt of invading England has been set on foot, and especially since the mention of the grand combination of the kings of Europe, under the control of the emperor, I cannot banish the thought from my mind, that the invasion of England is the subject intended in this prophecy. This has been so long meditated and great preparations made for it, that considering the daring courage of the undertaker, and his uninterrupted success in every other undertaking, it may be expected. Observations,

1. Great waters and rivers are natural boundaries and barriers between nations. Euphrates was such, between Judea and Assyria. And the drying them up, or rendering them passable, is a natural figure for an invasion, and is so used in prophecy.

2. In this case the combining kings are all literally on the east of the dividing boundary, the narrow sea, between Calais and Dover, which may be the prophetical Euphrates.

3. The invasion will take place. The waters will be dried, or rendered passable. The way for the kings prepared.

4. There will be a great battle, all the head powers of the empire, the dragon, the beast, and false prophet are engaged, and send out their emissaries, manifestoes, proclamations, summonses, filled with slander, falsehood and blasphemies. And the kings will be brought over to the dreadful work, the utter destruction of that nation.

Now, it may be proper to examine, whether the prophecy gives any intimation of success to the invaders. I think not, but that the contrary will take place. For,

1. The battle is called "the battle of the great day of God Almighty," verse 14. The evil spirits "go forth to the kings of the earth, and of the whole (οικουμενης) empire, to gather them to the battle of the great day of God Almighty," that is, a day when the power of God will be greatly displayed by a victory over those an-

tichristian enemies; the dragon, the beast and the false prophet, &c. verse 3, 4. 8.

2. The place of it is called Armageddon (the mountain of Megiddo.) "He gathered them together to a place called Armageddon;" referring to the Lord's gathering together the confederated armies of the Canaanites to the river Kishon, Judges iv. 7. and the glorious victory obtained over them at "the waters of Megiddo." verse 5. 19. The reference implies, that there may be something similar and exemplary in the cases, that the victory over the invaders will be complete, and that it will appear to be the Lord's.

3. The same conclusion may be drawn from the affectionate warning, verse 15. which is not the way of dealing with enemies. "Blessed is he that watches, &c." and from the contents of the 7th vial, which intimates the division and confusion of the invading powers, and the utter ruin of Babylon.

4. If the invaders should be successful, it would be a dreadful judgment on England, and entirely change the meaning of the vial from being intended as one of the last plagues, poured upon the empire of the beast, which the prophecy asserts, and which all understand it to be.

5. The English have never since the reformation, bowed to the beast nor his image, nor received his mark which is mentioned, as the description of them that are to be the subjects of the last plagues. On the contrary, they are of those who have obeyed the warning, "come out of her, my people." They have been the chief support of the reformation, and the grand object of the hatred and resentment of the pope and popish powers, and especially of the present emperor, the image of the beast.

6. Though the nation may be very corrupt and deserving of judgments, there may be *salt* enough continued in it, for its preservation from the utter destruction threatened. The Lord may have many pious and praying people there, which will be a better defence than outward walls and bulwarks.

7. It is a remarkable fact, that England has been preserved for some hundred years, from the attempts of the grand impostor, and lately from the deranging influence of mad philosophy; and though a little island, but a speck in comparison of the vast dominions of the great conqueror of Europe, she appears to have been raised, by divine Providence, to her present pitch of greatness, to arrest

the ambitious plans of the enemy, and effectually to disappoint the last and most furious efforts of the antichristian powers.

This is the true interpretation of the 6th vial; England will have a severe trial, but be finally successful. If it is there that the witnesses are to be killed, chapter xi. 7. the conflict will be dreadful; perhaps for a short time, in the view of the enemy, successful, who will begin to triumph, verse 10; but they will quickly arise again with greater glory, and their enemies be confounded.

8. The seventh vial shows that the judgment is *intended to be upon the beast*, and may easily be understood to be so. The second beast had gone on *before him*, doing great wonders, every where successful, believed to be invincible. A check to him would be equal to a defeat. The courage of his enemies would rise; the confidence of his friends would fall. Their allegiance, supported only by force and fear, would be weakened; the effect would be, division, defection and confusion. And these consequences would be still more certain, if the victory over him was signal and complete, as is intimated by its being called "the battle of the great day of God Almighty." This I think is the construction of the seventh vial: division and desolation among themselves, verse xix. 9. It was poured, "into the *air;*" the *changeable wind of public opinion*, which drives the affairs of men which way soever it blows. This, agitated into a tempest, kindles new wars in Europe, more dreadful than any ever were before, verse 18. the last convulsions of the nameless monster before its death, which is to open the way for the peace of the world.

In such a way does the Lord display his power, justice and goodness, in the government of the world. His great judgments make way for his great mercies. The fall of the Assyrian empire was introductory to the deliverance of the captives of Israel. Immediately was the proclamation issued, "Who is there among you of all his people? his God be with him, and let him go up to Jerusalem and build the house of the Lord God of Israel." And when Babylon the great shall fall, immediately the "great voice, as the voice of mighty thunderings is to be heard in heaven, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come and his bride hath made herself ready."

MISCELLANY, ORIGINAL AND SELECTED.

DEVOUT MEDITATIONS.

[*Continued from page* 326.]

No. XVI.—*Meditation on Isaiah* liv. 10.

"THE mountains may depart, and the hills be removed, but my kindness shall not depart, neither shall the covenant of my peace be removed, saith the Lord who hath mercy on thee."

Comforting promise! May the Lord enable me to form right views of this covenant. In the boundless mercy of God it first originated, and in the councils of eternity it was devised and established, between the Almighty Father and his coequal Son. To him was the promise given, "that he should see of the travail of his soul and should be satisfied." Every redeemed soul was then given to Christ, and through him, as the great head of the covenant, was it established with every believer. By faith the soul lays hold of it, and is entitled to all its blessings.

Not only in the provision, but in the application, it is *pure mercy*. Not for any merit that the Deity foresaw in us, but of his sovereign grace he called us. And the same Almighty power which first led us to Jesus, is necessary to carry on the work of grace in our souls, and finally to raise us to glory. Thus it is all of grace. Oh! my soul, trust in the Lord forever; "for in the Lord Jehovah is everlasting strength."

No. XVII. *Meditation on* 1 *Peter* iv. 18.

"IF the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Throughout the sacred volume, the christian life is compared to a warfare. This dispensation of things accomplishes many important purposes, and suggests many interesting reflections. One of which is expressed in this passage of scripture. Every part of divine revelation is consistent with itself. Therefore, we are to endeavour, by comparing one part with another, to obtain the true spirit of each. Our blessed Redeemer hath assured us, that all that the Father giveth him shall come to him, and whosoever cometh, shall in no wise be cast out; that his sheep know his voice, and follow him, and that none shall pluck them out of his

father's hand. He hath likewise said that heaven and earth may pass away, but that not one tittle of what he hath spoken shall fail. The perfect security and final salvation of all his people, is therefore certainly declared. Yet it is true, that they are *scarcely* or *with difficulty* saved. We know that all things are directed and governed by God, but it is only by the *event*, that his designs are manifested unto us. Thus when a person is delivered from imminent danger, by some sudden or unexpected interposition, we say that he was *scarcely saved*. So the christian, surrounded by so many circumstances adverse to his safety, may truly be said, to be scarcely saved. His enemies are powerful, his danger imminent. The world, the flesh, and the devil war against his peace. Our blessed Lord has assured us that we cannot serve God and mammon, and from this source, arise many of the trials and dangers of the christian. Placed in circumstances that require him, in some degree, to engage in worldly cares and concerns, too frequently, from the influence of sensible objects, he loses sight of spiritual and eternal things, and insensibly slides into a worldly frame of spirit. Thus his intercourse with his God is miserably interrupted. And in how many various ways does the flesh gain the ascendency over the spirit, and contrary to the believer's better judgment, rise up and plead for indulgence. So that he often fears, he shall one day fall by these unsanctified passions.

Satan too, that subtle and powerful foe, often tempts him to distrust and unbelief; often distresses him perhaps by suggesting impure and blasphemous thoughts; and above all, makes use of every artifice to seduce him to the neglect of duty.

Thus it is an obvious truth, that the christian is scarcely saved. But let it be remembered after all, that every real believer is *surely* saved. For however weak in faith, or low in grace, the promises of God to him, are yea and amen. He is engaged to preserve his people, by his power, through faith unto salvation. But if such are the difficulties of the christian "where shall the ungodly and the sinner appear?" What, O my soul, are the reflections and the improvement this subject suggests?

Hast thou been enabled in the view of all these difficulties and dangers to set out in the christian life? deliberately, voluntarily, to cast in thy lot with the people of God? to take up thy cross and follow thy Redeemer? Then look back upon all the way he hath led thee, and magnify the God of thy salvation. Think of the weak-

ness of thy faith, when first thou didst openly dedicate thyself to him. Think of the temptations which beset thee from a fear of the ridicule of the world, and thy own stability. Think how thou hast been supported and strengthened. And oh! think, at each successive step, with how much corruption, ingratitude and disobedience thy Redeemer hath borne: and let the recollection humble thee in the dust; let it excite thee to more diligence, activity and gratitude; and be encouraged, in the view of his faithfulness, to trust in him, and to say with the psalmist, "I will go in the strength of the Lord God, I will make mention of thy righteousness, even of thine only."

No. XVIII.—*Do I love the Saviour?*

What, O my soul, thinkest thou of Christ? what are thy views of his character, his work, his offices? and what are thy affection, thy purposes, thy desires towards him? Does he not appear as one altogether lovely, manifesting most conspicuously, all the perfections of the divine and human nature? and does not his work appear worthy of a God to devise and execute? Is he not just such a Saviour as thy necessities require? may not a sinful, miserable, destitute soul, be complete in him? Truly, he is all my salvation and my desire. Blessed Redeemer! thou knowest all things, do I not love thee? do I not desire, more ardently than any thing beside in the universe of God, to take thee as my portion, and to be conformed to thy blessed mind and will? Hast thou not given me these desires, and wilt thou not satisfy them? Oh enable me to plead thy promises, and to draw nigh unto thee in the exercise of faith unfeigned. O my God! teach me more of the vanity of earthly things than I have ever yet beheld; and enable me to adore thy name, that thou hast not placed me in circumstances, where I should be tempted above what I am able to bear.

Oh grant me grace to live to thy glory, and permit me to make but this request, that I may still dwell with thee; still find thee my God. Give or deny what earthly good thou seest best, but oh! never suffer me to wander from thee.

No. XIX.—*On recollecting a discourse on the words, "They that sow in tears shall reap in joy."*

Blessed be the God of all grace and consolation, who never suffers us to seek him in vain. He first kindles the desire in the

soul, and then abundantly satisfies it. Verily he hears the prayer of our great Advocate, "Sanctify them through thy truth." Thanks to his name, that the precious truths set before me on the last Sabbath, have been brought sweetly to my remembrance, and I have been enabled once more to view my Redeemer; to behold him with gratitude and love, to melt at his feet in humble penitence. O that I could, and did live, habitually in the exercise of this holy faith. O my soul, let thy past experience stand as a memorial for the truth and faithfulness of thy God. Blessed be his name, he has extended his omnipotent arm for my support. He has made me sweetly to acquiesce in his sovereign will, and diffused a holy serenity over my soul. He will I trust glorify himself by enabling me to come again rejoicing in the precious fruits of holiness. And oh! he hath given me a heavenly hope, of reaping an abundant harvest in his kingdom of glory above. In the view of this, I would cheerfully, if it be his holy will, continue to sow in tears in this unfriendly clime. O my heavenly Father, I ask but this that thou wouldest grant me grace to do the work which thou shalt call me to perform.

No. XX.—*The closing year.*

This night closes another year of my existence. One hour more, and it is mingled with the ages that are passed. Whether I shall again behold the close of a year is uncertain. Nor need I be anxious about it, if I possess a comfortable and well founded hope, that when the earthly house of this tabernacle is dissolved, I shall have a building of God, an house not made with hands, eternal in the heavens. But oh! this is the important point. Am I prepared for this blessed inheritance? am I indeed in covenant with God? In the midst of all my corruption and depravity, I cannot give up this blessed hope, that I have been enabled to commit my soul into the hands of Jesus. I have such constant proofs of my unworthiness, that I almost wonder how I can hold fast this confidence. I see so much pride, unbelief, ingratitude, and selfishness, that my soul is sick of itself. Yet, at this moment, I do feel an ardent desire, to be delivered from all sin, and earnestly pray, that in the coming year I may grow in grace, and in meetness for glory.

No. XXI.—*Desiring quickening grace.*

Why is my heart so far from thee my God? is it because the trifles of this world have taken that place in my affections, which belongs to thee? oh! no. There is I think nothing that my soul so much loves, as God and his people; and the only seasons I look back upon with delight, are those in which I have been favoured with his blessed presence, or by grace have been enabled to do his will. Yet sin hangs heavy on my soul. My slothful spirit sinks down into stupidity. It is this which continually besets me. I know that much is justly required of me, because I enjoy so many privileges, and am favoured with so many opportunities of improvement, and have no cares of a worldly kind to distract my mind, but every thing around me conspiring to lead my heart to gratitude and love. But ah! I feel, that without the quickening influences of the Holy Spirit, I can do nothing. Oh that I could be as much engaged in the service of my God, as the multitude around me are in their pursuit of the perishing enjoyments and empty vanities of this transitory world!

[*To be continued.*]

For the Evangelical Intelligencer.

THE FIRST LANGUAGE.

The first language spoken by man was probably the Hebrew. It is certain that before the flood, "the whole earth was of *one* language and of one speech." Genesis, xi. 1. To this the longevity of the patriarchs must have contributed. The life of Adam extended to the tenth century. The last two hundred years he had Methusaleh for a cotemporary. Methusaleh died a little before the flood came, after living in the time of Noah, six hundred years. The father of Noah was born, at least, fifty years before Adam died. What language soever was spoken by our common progenitor, it is evident, it must have found an easy and unavoidable descent to the time of the dispersion from Babel. The Arabians and Armenians, the Chinese and even some of the Europeans have contested the honour of antiquity in behalf of their respective tongues. The argument in favour of the language of China derived from its supposed simplicity, a character serving for a word, has little weight. Independent of the acknowledgments of the

Chinese themselves, a small degree of observation will teach that their characters are merely a curious and diversified association of marks or letters.

It is from the Hebrew tongue, the Chaldee and the Syriac, the Samaritan and the Arabic languages have derived their alphabets. Greece, Rome and other European nations have received many of the forms and most of the names of their letters from the same source. The primitive appellations of places before the flood, and which were probably retained after it, are all Hebrew. Of the purity and power of this language, properties which favour its antiquity, sufficient proof is furnished in the conduct of Jehovah, who chose it as the vehicle in which to convey his will to Old Testament saints, and condescended with his finger to trace it on the tables of stone.

It is believed by many great divines that in the millennium one language, "a pure language," only will be spoken all over the world. Some have indeed contended that angels and saints will communicate their exalted conceptions in the same tongue in heaven, and that both on earth and in the skies the Hebrew will come into universal use: but as conjecture begins where revelation pauses, we may without censure abandon a capricious traveller who is ignorant of the path and without a guide.

The following anecdote may be acceptable to our youthful readers, of whose entertainment and instruction we never lose sight. Some have supposed that if children, before the powers of articulation were at their control, were to be entirely separated from society, at the time a child begins to speak they would utter their feelings in the first language ever spoken in the world. "Psammitichus, king of Egypt, made trial of this by putting two children, newly born under the care of a shepherd, charging him that not a word should be uttered in their presence; and that they should be brought up in a cottage by themselves, and that goats should be had to them, at proper times, to suckle them; commanding him to observe the first word spoken by them, when they left off their inarticulate sounds. Accordingly at the end of two years, the shepherd opening the door of the cottage; both the children, with their hands stretched out cried, *bec*, *bec*. This he took no notice of at first, but it being frequently repeated, he told his lord of it, who ordered the children to be brought to him. When Psammitichus heard them pronounce the word, he inquired what people

used it, and found that the Phrygians called bread by that name. On this it was allowed, that the Phrygians were a more ancient people than the Egyptians, between whom there had been a long contest relative to antiquity. This is the account given by Herodotus: but the scholiast of Aristophanes says, that it was at the end of three years, the king ordered a man to go in silently to them, when he heard them pronounce the above word. Suidas relates, that at the same time, the king ordered one of his friends to go in silently who heard and reported the same. The story is differently related by others, as that the children were delivered to a nurse or nurses, who had their tongues cut out. So says Tertullian. All however agree in the word spoken by the children. But, as Suidas observes, if the former account be true, as seems most probable, that they were nourished by goats only, it is no wonder, that, often hearing the bleating of the goats, (*be-ec*, *be-ec*) they should imitate the sound, and say after them, *bec*, *bec*, which in the Phrygian language signifies bread, for which it was presumed a child would utter its earliest cries. But it must be observed, that the word *beg*, whose sound is similar, signifies food in Hebrew. (See Exodus xxv. 7. Daniel i. 8. and xi. 26.) and might as well be urged in favour of that language; but experiments and speculations such as these prove nothing. P.

NOTICE OF NEW PUBLICATIONS.

"MISCELLANEOUS works of the rev. Charles Buck, (author of "the Theological Dictionary.) Containing the Young Christian's "Guide; or, suitable directions, cautions, and encouragement, to "the believer, on his first entrance into the divine life. A treatise "on Religious Experience: in which its nature, evidences, and "advantages, are considered. Together with, anecdotes, religious, "moral, and entertaining: alphabetically arranged, and interspersed "with a variety of useful observations."

This work has lately been printed in this city, by Mr. William Woodward. The writer has been for some time known as the author of an excellent "Theological Dictionary," which has acquired for him no inconsiderable reputation. The work which we now notice is of the practical kind. It is written in a plain, neat, perspicuous style; and is truly evangelical in its tendency. There is

nothing in the thinking very profound or novel; but the writer has the talent of condensing his matter without rendering it dry, and of happily adapting it to the feelings, exercises and exigencies of the serious christian. A considerable portion of the work, indeed, consists of anecdotes, arranged under different heads, so as to illustrate the subject proposed, by the recital of interesting facts, or the observations and reasonings of those to whom the anecdotes relate. In a word, this is a work well calculated to please and edify *the mass* of religious readers, and to afford entertainment to those whose researches often lead them deeper than the contents of these little volumes. We add a few of the anecdotes contained in this work, as a specimen of the author's manner, and because we think they will by themselves, give pleasure to many of our readers.

'THE FOOL'S REPROOF.

'THERE was a certain nobleman (says bishop Hall) who kept a fool, to whom he one day gave a staff, with a charge to keep it till he should meet with one who was a greater fool than himself: not many years after, the nobleman fell sick, even unto death. The fool came to see him: his sick lord said to him, "I must shortly leave you." "And whither are you going?" said the fool. "Into another world," replied his lordship. "And when will you come again? within a month?" "No." "Within a year?" "No." "When then?" "Never." "Never!" said the fool: "and what provision hast thou made for thy entertainment there whither thou goest?" "None at all." "No!" said the fool, "none at all! Here, then, take my staff: for, with all my folly, I am not guilty of any such folly as this."'

'FORBEARANCE, KINDNESS, &c.

'ALL that is great and good in the universe is on the side of elemency and mercy. If we look into the history of mankind, we shall find that, in every age, those who have been respected as worthy have been distinguished for this virtue. Revenge dwells in little minds: a noble and magnanimous spirit is superior to it. Collected within itself, it stands unmoved by the impotent assaults of our enemies; and with generous pity, rather than with anger, looks down on their unworthy conduct. It has been truly said, that the greatest man on earth can no sooner commit an injury, than a good man can make himself greater by forgiving it.'

'Anger and revenge are uneasy passions; "hence," says Seed,

"it appears that the command of *loving our enemies*, which has been thought *a hard saying*, and impossible to be fulfilled, is really no more, when resolved into its first principles, than bidding us to be at peace with ourselves, which we cannot be, so long as we continue at enmity with others." '

'The heathens themselves saw the reasonableness of the spirit which we are now inculcating, and approved of it. It is said concerning Julius Cesar, that upon any provocation he would repeat the Roman alphabet before he suffered himself to speak, that he might be more just and calm in his resentments, and also that he could forget nothing but wrongs, and remember nothing but benefits.'

'It becomes a man, says the emperor Antoninus, to love even those that offend him. A man hurts himself, says Epictetus, by injuring me: and what then? Shall I therefore hurt myself by injuring him? In benefits, says Seneca, it is a disgrace to be outdone; in injuries to get the better. Another heathen, when he was angry with one by him, said, "I would beat thee; but I am angry." '

'Philip, the king of Macedon, discovered great moderation, even when he was spoken to in shocking and injurious terms. At the close of an audience which he gave to some Athenian ambassadors who were come to complain of some act of hostility, he asked whether he could do them any service. "The greatest service thou could'st do us," said Democharcs, "will be to hang thyself." Philip, though he perceived all the persons present were highly offended at these words, made the following answer, with the utmost calmness of temper: "Go; tell your superiors, that those who dare make use of such insolent language are more haughty and less peaceably inclined than those who can forgive them." '

'It is recorded to the honour of Edward III. that one day, being laid down upon the bed, one of his domestics, who did not know that he was in the room, stole money out of a chest he found open, which the king let him carry off without saying a word. Presently after the boy returned to make a second attempt: the king called out to him, without any violence of passion, "Sirrah, you had best be satisfied with what you have got; for if my chamberlain come and catch you, he will not only take away what you have stolen, but also whip you severely." The chamberlain coming in and miss-

ing the money, fell into a great rage; but the king calmly said to him, " Be content; the chest should not have been left open. The temptation was too strong for the poor youth: he wanted money more than we do, and there is still enough left for us." '

' There was one who did Sir Matthew Hale a great injury, who, coming afterwards to him for his advice in the settlement of his estate, he gave it very frankly to him, but would accept of no fee for it; and thereby showed both that he could forgive as a christian, and that he had the soul of a gentleman in him, not to take money of one who had wronged him so heinously. When he was asked by one how he could use a man so kindly who had wronged him so much, his answer was, He thanked God, he had learned to forget injuries.'

' Tiberius, the Roman emperor, at the beginning of his reign, acted, in most things, like a truly generous, good-natured, and clement prince. All slanderous reports, libels, and lampoons, upon him and his administration, he bore with extraordinary patience; saying, " That, in a free state, the thoughts and tongues of every man ought to be free;" and when the senate would have proceeded against some who had published libels against him, he would not consent to it, saying, " We have not time enough to attend to such trifles: if you once open a door to such informations, you will be able to do nothing else; for, under that pretence, every man will revenge himself upon his enemies by accusing them to you." How noble was the conduct of this heathen! and what a reproof does his conduct afford to many who are professed christians, and who have not learnt that apostolic lesson, " to be patient toward all men!" '

' Mr. Burkitt observes in his Journal, that some persons would never have had a particular share in his prayers, but for the injuries they had done him. This reminds me of an exemplary passage concerning Mr. Lawrence's once going, with some of his sons, by the house of a gentleman that had been injurious to him: he gave a charge to his sons to this purpose, " That they should never think or speak amiss of that gentleman, for the sake of any thing he had done against him; but, whenever they went by his house, should lift up their hearts in prayer to God for him and his family." This good man had learnt to practise that admirable precept of our Lord, " Pray for them which despitefully use you and persecute you." '

'Of Mr. John Henderson it is observed, that the oldest of his friends never beheld him otherwise than calm and collected: it was a state of mind he retained under all circumstances. During his residence at Oxford, a student of a neighbouring college, proud of his logical acquirements, was solicitous of a private disputation with the renowned Henderson: some mutual friends introduced him, and having chosen his subject, they conversed for some time with equal candour and moderation; but Henderson's antagonist, perceiving his confutation inevitable (forgetting the character of a gentleman, and with a resentment engendered by his former arrogance,) threw a full glass of wine *in his face*. Henderson, without altering his features or changing his position, gently wiped his face, and then coolly replied, "This, sir, *is a digression: now for the argument*."'

'A certain noble courtier being asked by what means he had continued so long in favour, replied, "By being thankful, and patiently enduring injuries."'

'A gentleman once went to Sir Eardley Wilmot, knt. (late lord chief justice of the court of common pleas,) under the impression of great wrath and indignation at a real injury he had received from a person high in the political world, and which he was meditating how to resent in the most effectual manner. After relating the particulars, he asked Sir Eardley if he did not think it would be *manly* to resent it. "Yes," said the knight, "it will be *manly* to resent it, but it will be *God-like* to forgive it." The gentleman declared that this had such an instantaneous effect upon him, that he came away quite a different man, and in a very different temper from that in which he went.'

'Mr. Cecil observes of the late ingenious artist, Bacon, that though he was naturally irritable, yet he was not at all vindictive: he was warm in his attachments, but more disposed to lament his wrongs than to resent them. "I do not recollect," says Mr. C., "any one in which I have observed so much natural irritability tempered with such meekness and forbearance. The following instance will exemplify this remark. While Mr. Bacon was walking one day in Westminster Abbey, he observed a person standing before his principal work, who seemed to pride himself on his taste and skill in the arts, and who was exuberant in his remarks. "This monument of Chatham," said he to Mr. B. (whom it is evident he took for a stranger,) "is admirable upon the whole, but it has

great defects." "I should be greatly obliged," said Mr. B., "if you would be so kind as to point them out to me." "Why, here," said the critic; "and there: do you not see? Bad, very bad!" at the same time employing his stick upon the lower figures with a violence that was likely to injure the work." "But," said Mr. B., "I should be glad to be acquainted *why* the parts you touched are bad?" He found, however, nothing determinate in the reply, but the same vague assertions repeated and accompanied with the same violence. "I told Bacon," said he, "repeatedly of this while the monument was forming: I pointed out other defects; but I could not convince him." "What, then, you are personally acquainted with Bacon?" said Mr. B. "O yes," replied the stranger; "I have been intimate with him for many years." Mr. B., instead of being roused to indignant anger, only said, "It is well for you, then," taking his leave of him, "that your friend Bacon is not now at your elbow; for he would not have been pleased at seeing his work so roughly handled."'

'It happened, during a voyage from Pensacola to Cadiz, that a captain of infantry, who could not swim (one of the officers who had so basely trepanned Mr. Bowles, and was now accompanying him to Old Spain,) fell overboard; and, as his countrymen exhibited no great degree of celerity in hoisting out the boat, he was in the most imminent danger of being drowned. Mr. Bowles viewed the scene, and, as it may be easily supposed, was not unmoved at it. He now beheld an enemy, who had committed a flagrant breach of faith on one element, about to be sacrificed by another; but, at the same time, he saw a fellow creature struggling for existence, and the noble sentiment of a Pagan poet, not unworthy or inferior to any ever inculcated by a christian sage, finally prevailed:

"Homo sum et nihil humani a me alienum puto."

Mr. Bowles, at this critical moment, happened to stand upon the poop, clothed in a Spanish dress, and, having determined on what he was to do, he instantly threw aside his gold-laced habit, and leaping into the sea, swam towards the spot where his persecutor maintained a feeble and unequal struggle with the waves. Having come up with him, he lifted his head above the water, and addressed him thus in the Castilian language, within sight and hearing of the officers and ship's crew: "Wretch! it is in my power either to leave you to your fate, or to precipitate you, at this very mo-

ment, to the bottom of the ocean; live, however (added he, raising him up,) if life can be desirable to such a man as you, and from my hands!" Having spoken thus, he bore him towards the frigate, and helped to get him on board. This circumstance made a suitable impression on the minds of the spectators; and, to the honour of the Spaniards, be it recorded, it was mentioned afterwards at Madrid with great eulogium and applause.'

'"Let nothing," says one, "be done too suddenly or angrily: let us be men of thoughts. It was the habit of more than one holy man, not to give a reply to any important query before he had made a pause, and put up a silent ejaculation; and a steady person used to stop another, inconsiderately hasty, with, *Pray stay a little, and we shall have done the sooner.*"'

'The late rev. Mr. Clark, of Frome, was a man of peace. He was one day asked by a friend, "How he kept himself from being involved in quarrels?" He answered, "By letting the angry person always have the quarrel to himself." This saying seems to have had some influence on some of the inhabitants of that town; for, when a quarrel has been likely to ensue, they have said, "Come, let us remember old Mr. Clark, and leave the angry man to quarrel by himself." If this maxim were followed, it would be a vast saving of expense, of comfort, and of honour, to thousands of the human race.'

ACCOUNT OF A PREVAILING AND DANGEROUS SECT OF HERETICS.

THE sect of which I am going to speak is of great antiquity, as I mean to prove from the most authentic records. It has, indeed, subsisted in all ages, though it has flourished more particularly at certain periods. It prevailed before the deluge; it throve during many periods of the Jewish history; it was in great vigour at the time of our Saviour's appearance; and it also prospered for some time before the reformation. It remarkably declined after each of the two last mentioned eras, but it is now again a large and comprehensive body; and I doubt whether it may not boast a superiority in point of numbers over every other religious party within this kingdom.

The sect to which I allude is at present without a name, but I will give to it a title as descriptive as any which I can devise: I will term it "*the Sect of the* NON-DOERS." By this appellation I would denote all that class of persons who maintain the profes-

sion of christianity without the practice, including some who are observant merely of its forms, and others who attend also to its doctrines; in short, all those *who say and do not.*

I suspect, Mr. Editor, that both the prophets in the Old Testament, and the apostles in the New, allude to this sect more frequently, and also oppose it more earnestly, than some of our moderns seem to apprehend; and I shall therefore, in the first place, call the attention of your readers to a few scriptural authorities on the subject.

The first of the *Non-doers* recorded in the holy writ, whom I shall mention, is *Cain*, a man remarkably condemned in the sacred pages. That he was a professor of religion appears from his offering up sacrifice at the same time with his brother Abel. That he was a *Non-doer* is plain, both from his killing Abel, and also from that passage in the New Testament which says, "And wherefore slew he him? because his own works were evil, and his brother's righteous." It will, perhaps, be objected, that the scriptures, in one part of them, describe the error of Cain as consisting in the want of faith. "By faith Abel offered a more excellent sacrifice than Cain, and became heir of the righteousness of faith." I answer that Cain undoubtedly wanted both faith and works, for the one, if it be genuine (as I am glad to have here the opportunity of observing,) is ever productive of the other; but I likewise reply, that he seems not to have neglected to make a certain *profession* of faith, and that he therefore most clearly is to be ranked among the class of persons of whom I am treating.

My second example of a *Non-doer* shall be *Balaam*. With what excellency did he speak upon religion: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Seth." "Let me die," said he, "the death of the righteous, and let my last end be like his!" And again, "If Balak should give me his house full of silver and gold, I cannot go beyond the commandment of the Lord to do either good or bad of my own mind." Nevertheless, we are guarded in scripture against the religion of Balaam, since we are there told that he had a heart exercised with covetous practices, "and loved the wages of unrighteousness." He admired the death, but he lived not the life

of the righteous. His religion consisted in words rather than in works.

Saul, on whom the divine displeasure fell in so striking a manner, was of the same sect of *Non-doers*. He offered some sacrifices to the Lord, but refused to execute the command which the Lord gave to him; for he spared the best of the sheep and of the oxen which he was required to slay, and therefore it was said to him by the prophet, "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams."

But not to dwell on the case of individuals, I mean to show that *the Jews in general* were of the same professing and *Non-doing* sect. So strong were their occasional professions, that we sometimes are in danger of mistaking the Jews for a pious and obedient people. How lively, for example, did their religious joy and gratitude appear to be when they sung their song of triumph at the Red sea! "The Lord," said they, "is my strength and song, and He is become my salvation." With what humility did they demean themselves at certain seasons under the divine chastisement! "When He slew them, then they sought Him, and they returned, and inquired early after God; and they remembered that God was their rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouths, and they lied unto him with their tongues. For their heart was not right with him, neither were they steadfast in his covenant."

Nothing could be more unreserved than that promise of obedience which they made to Joshua. "And they answered Joshua, saying, all that thou commandest us we will do, and whithersoever thou sendest us we will go. According as we hearkened to Moses in all things so will we hearken unto thee." This same Israel, nevertheless, continually "started aside like a broken bow," and repeatedly provoked the Lord to anger.

The Jews who lived *in later periods* are, in like manner, occasionally described by the successive prophets as a professing and yet a sinful people. "To what purpose," says Isaiah, "is the multitude of your sacrifices? Bring no more vain oblations. Incense is an abomination to me. It is iniquity, even the solemn meeting. Wash you, make you clean, put away the evil of your doings from before mine eyes. Cease to do evil; learn to do well;

seek judgment; relieve the oppressed; judge the fatherless; plead for the widow." "Behold," says Jeremiah in the name of the Lord, "I will bring evil on this people, because they have not hearkened unto my words, nor to my law. Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me." "Trust ye not in lying words saying, the temple of the Lord, the temple of the Lord, the temple of the Lord are we." In like manner, says the Lord by his prophet Ezekiel, "they sit before me as my people, and they hear thy words, but they will not do them; for with their mouths they show much love, but their heart goeth after their covetousness; and lo! thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument, for they hear thy words but they do them not."

I am afraid, Mr. Editor, that the very laudable ardour of our zeal for sound doctrine has sometimes led us to contemplate the Jews, and especially the Scribes and the Pharisees, too exclusively in the light of persons who doctrinally erred. They erred both doctrinally and practically; and I will now proceed to show that their practical error, which I have sufficiently proved to have been condemned *in the Old Testament*, is also very pointedly attacked in the *New*.

John the Baptist, in announcing the new dispensation, begins by declaring, that the Jewish idea of religious privilege without religious practice was now about to be done away. "Think not," said he, "to say unto yourselves we have Abraham for our father; for now also the ax is laid to the root of the tree; every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire." *Our Saviour*, in the beginning of his ministry, I mean in his sermon on the mount, adopts nearly the words of his forerunner. "Every tree," said he, "that bringeth not forth good fruit, is hewn down and cast into the fire. Wherefore by their fruits ye shall know them." At another time, he characterizes the Jews by comparing them to a son who, being commanded to go and work in his father's vineyard, replies, I go, sir, but went not; and he also repeatedly represents a hypocritical profession of religion to be the great vice of the Scribes and Pharisees. "Wo unto you," said he, "Scribes and Pharisees *hypocrites*." And again, "Beware of the leaven of the Pharisees which is *hypocrisy*." And again, "What they (the Pharisees) bid

you observe and do, that do ye; but do not after their works, for *they say and do not*.

St. Paul opens his epistle to the Romans by condemning the Jews on the same ground. "Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness; &c. Thou, therefore, which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that makest thy boast of the law, through breaking the law, dishonourest thou God?" and he had before said, "For not the hearers of the law are just before God, but the *doers* of the law shall be justified."

Is it not therefore clear, that however justly we may charge the general body of the Jews with great doctrinal error, and particularly with the grand error of self-righteousness, one chief point of view in which they ought to be contemplated is that of being *sayers* and not *doers;* professors of religion without the practice of it?

But let it not be supposed that the Jews have been the only body of *Non-doers*, and that the sect expired when the christian dispensation was established. Some even of the *hearers of Christ* must have inclined to the same error; for how are we otherwise to account for his so strongly guarding them against it. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my father which is in heaven." "Whosoever heareth these sayings of mine and *doeth* them, shall be likened unto a man that built his house upon a rock. But whosoever heareth these sayings of mine and *doeth them not* (here the *Doers* and the *Non-doers* constitute his great distinction) shall be likened unto a man that built his house upon the sand, and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall thereof."

That *St. Paul* perceived this sect to have gained a footing in the christian church is plain from his using such expressions as these; "There are many unruly and vain talkers and deceivers; they profess that they know God, but in works they deny him." And that he foresaw the growth of it may be inferred from the following prophetic declaration: "This know also, that in the

last days perilous times shall come; for men shall be lovers of their ownselves, covetous, boasters, proud, having *a form of godliness* but *denying the power thereof.*"

That *St. Peter* was afraid of this *Non-doing* sect is sufficiently clear from his exhorting christians to add to their faith virtue, and to virtue many other graces, that so they might not be barren, nor unfruitful, in the knowledge of our Lord Jesus Christ; "for he that lacketh these things," said he, "is blind and cannot see afar off, and has forgotten that he is purged from his old sins."

That *St. Jude* was well aware of the existence of the same sect is implied in his remark, that "certain men had crept in unawares; ungodly men, turning the grace of God into lasciviousness. They are clouds," says he, "without water, trees whose fruit withereth, without fruit, twice dead."

That *St. John* wished to guard his followers against it, appears from his observing to them, "Little children, let no man deceive you; he that *doeth* righteousness is righteous."

And that *St. James* was of the same mind with Christ, and with Paul, and with Jude, and with Peter, and with John, is evident from his saying; "But be ye *doers* of the word and not hearers only, deceiving your own selves." "What doth it profit, my brethren, though a man say he hath faith, and have not works; can faith save him? Even so, faith, if it hath not works, is dead, being alone; for as the body without the spirit is dead, so faith without works is dead also."

It further appears from the *book of Revelation*, that towards the close of the first century, when most of the apostles had left the world, the *Non-doing* spirit had begun considerably to prevail in some of the christian churches; for unto the angel of the church at Ephesus, John is commanded to write: "I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place." And unto the church of Sardis he is enjoned to write: "I know thy works, that thou hast a name that thou livest, and art dead; for I have not found thy works perfect before God. Remember, therefore, how thou hast received, and heard, and hold fast, and repent."

I request your pardon, Mr. Editor, for being thus particular. It has been my wish in the first place to establish, by the authentic

evidence of scripture, the existence of this *Non-doing* sect in all the earlier times. I will now speak more briefly of its prevalence in later ages of the church.

Popery is a religion which has substituted a multitude of forms in the place of religious practice. Under the very plea of piety how much evil has been sanctioned, as well as perpetrated, by the Romish church. How many unjust wars have been undertaken by popish princes through a pretended zeal for God! How many corrupt treaties have been formed "In the name of the most holy Trinity!" How many distant territories have been violated, under the pretext of propagating the true faith! Who can doubt that many popes and cardinals have themselves belonged to the sect of the *Non-doers;* nay, that they have taken it under their special patronage, and have directed their anathemas against those who have been its oppugners? This sect has contained the great bulk of the popish laity. It has at the same time embraced in its capacious arms each order of the clergy. It has flourished within the secret recesses of the very monasteries, and both Franciscans and Dominicans have contributed to swell its numbers.

I have already intimated that the sect of which I speak declined soon after the reformation. That great era introduced both new doctrines and new practice. We protestants then professed to take our leave of the *Non-doers:* but have none of us returned to them? A relaxation soon took place in *the reformed national establishment*, and, in the time of the first Charles, the degeneracy was such that the term *cavalier* implied at once a son of the church, and a friend to certain liberties in practice.

But did no *Non-doers* appear among the *Puritans?* Among them also might be seen religious profession without religious practice. "In the name of the Lord" Cromwell and his adherents trampled on the plainest rules of morality. Extremes often meet. He and his fanatics hated popery, and yet they proved themselves to be as true members of that most popish sect, I mean the se t of the *Non-doers*, as any cardinal or pope.

But is the *Non-doing* spirit, *at the present time*, extinguished? Far from it. The vigour to which it has again attained is the occasion of my now addressing you upon it. This dangerous sect abounds, as I conceive, sir, at this hour in our cities; it infests our towns; it pervades our villages; it enters our seats of learning and

religion; and our very churches and meeting-houses are not free from it.

Permit me, Mr. Editor, to express my hope that you will expend some considerable portion of your zeal in opposing its destructive progress. I am well assured that many of those enemies of our excellent establishment, who are so incessantly labouring to overthrow it, derive their chief strength from that class of sectaries, within the church, of which I have been complaining. These traitors within the citadel should be exposed, as I conceive, sir, without reserve; for though they may give to us a show of numbers, be assured that they constitute our chief danger. Exclude the *Non-doers* from among the ranks of christians, and how invincible would then be the select band which would remain. "One of them would chase a thousand" of the infidels, "and two would put ten thousand of them to flight."

I will add one important observation. By the term *Non-doer*, I have intended, through the whole of this paper, to denote, not merely those who are inattentive to the plainest duties, but all who fall short of that standard of practice, and who want those peculiar dispositions of the mind which are represented in the scriptures as essential to the follower of Christ. Christianity may be considered, first, as revealing to us new facts; secondly, as founding on these facts new doctrines; and thirdly, as raising on the foundation of these facts and doctrines, the superstructure of a new practice altogether different from that of even the most moral unbelievers. If we disbelieve the historic facts of the gospel, then we are acknowledged infidels; if we deny the doctrines involved in the facts, then undoubtedly we are heretics; if admitting both the facts and the doctrines, and even if also observing the morality of unbelievers, we attain not to the evangelical practice enjoined by our Lord and his apostles, we are then of that sect of the *Non-doers* of which I have been speaking.

Does this remark need additional illustration? If so, let me refer your readers to some of those clear delineations of christian practice, and those earnest exhortations to it, which are given in the New Testament.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind."

"Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;" "even as Christ forgave you, so also do ye: and, above all these things, put on charity, which is the bond of perfectness: and let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful." "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying." "And grieve not the holy Spirit of God." "Wherefore, putting away lying, speak every man truth with his neighbour; for we are members one of another." "Let him that stole steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, just, pure, lovely, or of good report; if there be any virtue, and if there be any praise, think on these things." "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men. See that none render evil for evil, but ever follow that which is good, both among yourselves and to all men. Rejoice ever more. Pray without ceasing. In every thing give thanks, for this is the will of God in Christ Jesus concerning you." "Abstain from all appearance of evil. And the very God of peace sanctify you wholly, and I pray God your whole spirit, soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ.

Ch. Ob.

A letter from a lady in New-York, to her sister in Philadelphia.

MY DEAR SISTER,

I KNOW not how to begin. I have been trying for some time to compose my mind so that I might pour some of my sorrows into your bosom. Yes, my sister, I have at length been deprived of all I held most dear on this side the grave. It is to you who knew the union of our hearts as well as hands that I now address myself. It is to a friend from whom I know I may receive that soothing, comforting, heart-cheering consolation which my soul needs. O my sister, had I not a God to go to, at this time, for support, my shat-

tered bark would certainly sink; but O the adorable, unutterable love and condescension of the Saviour! to comfort me an unworthy worm of the dust, unworthy of the least of all his mercies. When I look back on past scenes how is my heart filled with love and gratitude inexpressible! Out of the deep has my soul cried unto God my Saviour, and found him indeed my God and tender Father, long-suffering, forbearing and compassionate. Such love, such goodness: can I for a moment mistrust his care and love for the future? No, it is to him alone I look for every comfort here and hereafter. Yes, it is in him I feel the affection of a parent, the love and tenderness of a husband, and the condescension of a merciful God. It is in him who has said, "I will be a husband to the widow and a father to the fatherless," I can trust myself on his bounty, I will not fear, neither be dismayed.

I know your anxiety to hear something of the last moments of him who was dear to me as my own soul. I will endeavour to gratify you. Though death was expected, it came sooner then we looked for it. Four days before his departure he was anxious to know how long the doctors thought he might live. It was of me that the inquiry was made, and his soul was too precious to suffer me to flatter him. I told him what was the doctor's opinion. Then it was I felt strength given me equal to my day. I said to him, "Now my beloved husband, we will forget all the past, and looking to brighter prospects, press forward." Satan was permitted to tempt and buffet him. Often when we were alone, he would say, "O my S——, He is indeed able, but is he willing to accept of me?" "Yes, I would reply, he is as willing as he is able." Then he would add, "Pray for me. O precious Jesus! give me a clearer manifestation of thy love." He was much engaged in prayer. I told him, perhaps the Lord, for some wise purpose, would not give him that clear manifestation of his love till he was passing through the dark valley of the shadow of death. And O, if he does not permit you to go shouting, give me a parting signal when the soul is departing from the body, that you know he is your God and Saviour. At his repeated solicitations, a few hours before his departure I lay down and slept. I awoke with these words, "Rise, shine, for thy light is come." I went to the bed side, took hold of his hand and said, "O my dear, is he not your God and Saviour?" He replied, "I feel my guilt removed, he looks more placid at me." He then engaged in prayer, after which he said, "All is right, all

is right," inquired the hour, and wished us to sing. Sing I could not, but I repeated "Cheer up my soul," &c. I then sent for our father and he sang the following hymn:

I.

"Happy soul, thy days are ended,
All thy mourning days below,
Go, by angel guards attended,
To the sight of Jesus go.

II.

"Waiting to receive thy spirit,
Lo! the Saviour stands above;
Shows the purchase of his merit,
Reaches out the crown of love.

III.

"Struggle through thy latest passion,
To thy dear Redeemer's breast;—
To his uttermost salvation,
To his everlasting rest.

IV.

"For the joy he sets before thee,
Bear a momentary pain;
Die to live a life of glory,
Suffer with thy Lord to reign."

He then, after a little pause, without a struggle, closed his eyes apparently in death; when I cried out, "O my beloved G——, the parting signal!" which was to be, to raise his eyes, or close one hand. He then opened his eyes and fixed them on me, and closed one hand till I exclaimed, "I am satisfied." The parting struggle was mine. But O the signal filled me with a delight to which the wealth of sea and land was in the comparison but a toy.

O what have I felt in writing this letter. Nothing but my sovereign Maker can fill the aching void of my heart. I feel at times as if I should soon realize what my husband expressed: "Yet a little while and we shall meet." Forget me not at the throne of grace. Adieu.

It is excellently remarked by an old divine, that when Israel had set up the golden calf "they rose up early on the morrow and offered burnt-offerings and brought peace-offerings;" *but no sin-offerings, which they most needed.*

For the Evangelical Intelligencer.

THE PRESENT TRANSLATION OF THE BIBLE.

In the year one thousand six hundred and four, at the Hampton court conference, as it is called, king James the first, in compliance with a wish expressed by the puritans, employed fifty four persons to furnish a new translation. Forty seven actually entered upon it, in the year one thousand six hundred and seven, having ranged themselves into six divisions. After each had translated the portion assigned him they met together. One read the new translation; all the rest held in their hands either the original scriptures or some valuable version. When any thing was observed, requiring remark, they stopped the reader and debated upon it. In three years they finished the task and in the year one thousand six hundred and ten it was published.

For the Evangelical Intelligencer.

A TROPHY OF MERCY.

Two of the visitors of a Benevolent Society in this city called lately at a house in —— near South street. The wretched mistress of the family, a person of unchaste habits, was almost devoured, as to her body, with virulent and complicated disease; and as to her mind, filled with the horrors which judgment and eternity inspire. A skeleton in aspect, her miserable limbs were stretched on a bed of straw, in a dwelling quite destitute of furniture and almost of food. The visitors were astonished to find that she was the daughter of a gospel minister and once under some serious impressions of mind. Alas, how fallen! How little can parents the most prudent and pious, foresee the future situation of their children! Wicked company is the eddy of a whirlpool, which bears the victim with accelerated rapidity to ruin.

The benevolence of the society relieved the temporal necessity of the family and pointed the miserable female to an all-sufficient Saviour. Her eyes were opened. In the last hour, it is believed, she possessed a well-founded hope of being with Jesus in paradise. Weeping over her sins and exulting in expectation of everlasting glory, a trophy of sovereign mercy, she gave up the ghost.

H.

FRAGMENTS.

If we in prayer ask any thing of God, which may be good or evil under different circumstances, and receive it not, we may conclude that though we thought we asked *bread*, God saw it was a *stone:* what we thought a *fish*, he knew to be a *serpent:* what we supposed an *egg*, he saw was a *scorpion*. By denying our specific request, the Lord answers our general desires.

It was a satirical answer of Aristotle and highly opprobrious to mankind, who being asked, τι ταχιστα γηρασκει, what soonest grows old, replied χαρις, thanks. A succession of new benefits should not (as among savages the manner is for the young to make away with the old) supplant and expunge ancient ones. Our thanks should resemble the pictures and poetical descriptions of the graces smiling always with a never-fading serenity of countenance and flourishing in an immortal youth. We should esteem divine benefits, as we measure the heavens or compute the sands, by confessing their worth surpasses our conception. Barrow.

Sometimes with men, as always with the Lord, the penitent confessor finds mercy.

It is a custom in Spain, when a great person is shown the king's galleys, to pay him the compliment of releasing whomsoever of the slaves he thinks fit. It is related that the duke of Ossuna being about to claim this privilege asked many of the slaves for what they had been condemned. All wanted to exculpate themselves and persuade the duke that they had been condemned unjustly, except one man, who with penitent frankness confessed all his faults. "Here," said the duke, "turn out this villain from among "these honest gentlemen, for fear he should contaminate them."

Lord chancellor King, had been brought up a dissenter at Exeter, but had conformed to the established religion. The famous Whiston was one day discoursing with him, when a debate arose about signing articles which men do not believe, for the sake of preferment. This the chancellor openly justified, "because," said he, "we must not lose our usefulness for scruples." Whiston, who was quite of a different opinion, asked his lordship, "if in his court such prevarication was allowed." He answered, "No." "Then," said Whiston, "suppose God Almighty should be as

just in the next world as my lord chancellor is in this, where are we then?"

Some years ago, a company of dissipated youths were breaking the sabbath, near Thornbury castle, in Gloucestershire (E.) where is a fine repeating echo. One of them having been left behind of his fellows, impiously roared out to them, with an oath, *stop!* The echo returned *stop! stop! stop!* The sound entered his soul! reformation and conversion succeeded. His career of vice was stopped, and a course of godliness commenced.

ANECDOTES.

One of the popes of Rome, seeing a large sum of money laid upon his table, said to one of the cardinals, "The church no longer can say, *silver and gold have I none.*" "No," answered the other, "nor can the church any longer say, *rise up and walk.*"

The learned Dr. Halley was one day throwing out some indecent reflections against christianity in company with his friend sir Isaac Newton. Sir Isaac stopt him short, and said, "Dr. Halley, I am always glad to hear you when you speak about astronomy, and other subjects of a mathematical nature, because these you have studied and well understand them; but you should not talk about christianity, for you have not studied it. I have, and am certain you know nothing of the matter."

Thibault, in his original anecdotes of Frederic the great, king of Prussia, relates the following. He would have us consider it as a proof the "calm, philosophical temper" of the prince. To the serious christian it will exhibit characters of insensibility, presumption, and awful irreligion!

During the seven years' war, he embarked as an officer of engineers on board the fleet destined to lay siege to Colberg. Having been somewhat affected with sea-sickness, he fell into a profound sleep, when a terrible storm arose that by the bravest of the ship's company was considered as the signal of their inevitable destruction. An officer at this crisis ran to awake the prince, calling out, "How can you sleep? we are on the brink of perishing!" "If this be true," replied he, "what occasion is there for awaking me? I would rather advise you to follow my example." He then went again to sleep.

RELIGIOUS INTELLIGENCE.

Letter from the rev. Robert Morrison to Robert Ralston, Esq. dated Canton, February 10th, 1808.

DEAR SIR,

SINCE I wrote to you by Mr. Latimer, I have, by the Lord's good hand upon me, been pursuing the study of the Chinese language. I applied rather too closely, which affected my health, to preserve which I slackened in some degree my exertions. The person who assisted me regularly has, during the last month, on that account, ceased to call upon me.

No person has as yet said any thing against my continuance, and I hope will not. When the Lord's time comes, (O that it may be now come) a great door and effectual will be opened for introducing into this immense empire the glorious gospel.

My expenditure is in this country very considerable, which has been a source of some uneasiness to me.

I endeavour to speak to my domestics of the true God and of Jesus Christ. There are three or four to whom I communicate some instruction in the English language, with a view of blending with it divine truth.

During the last fortnight, the Chinese have been given up entirely to visiting each other, feasting, &c. in consequence of the new year, which with them commenced on the 28th of January. At one o'clock of the morning, they began to make the suburbs resound with the noise of crackers, the striking of bells and drums, &c. I rose at two and went to the temple of Pak-ti Poo-saat, where were crowds of worshippers, keeping the flame on the altar incessantly blazing, with the gilt paper which they were throwing upon it; burning candles and matches of sandal wood, &c. When they knelt before the idol at their individual devotions, (for they have no social worship) they almost trod on each other, the temple was so crowded. Not only in their temples, which are numerous, but also in the corner of the streets they were bowing before their dumb idols.

O that they were turned from them to the living God! Pray my brother that it may soon be, and that he who now addresses you, may in some small degree be assisting therein.

I am, in the faith of our Lord and Saviour, your's affectionately,

ROBERT MORRISON.

From the Periodical account of the United Brethren.

From Sarepta, near Astracan. Extract of brother Valen. Wendling's report of a school begun with the children of the German colonists employed in the settlement; and of his endeavours to instruct some Kalmuc children at Sarepta.

HAVING in 1800, been appointed by the elders of the Brethrens' congregation at Sarepta, to undertake the instruction of the children belonging to the German colonists, who were employed as servants in our settlement, and my situation affording me an opportunity of doing it without expense to the settlement, I began to keep school with about ten children, of from five to eleven years old, and gave them two hours' instruction every day.

It pleased the Lord to lay a special blessing upon my labours, and I had the great satisfaction to perceive, that they not only gained improvement by learning to read, &c. but grew in the love and knowledge of Jesus Christ, as their Saviour. Two of them departed out of this world, rejoicing in Him, and expressing their sense of his love and mercy, in the most fervent thanksgivings.

By means of this school, an opportunity was afforded me of doing something in behalf of the poor Kalmuc children, whose parents are generally hovering about our neighbourhood. A Kalmuc boy, called Makush, stepson to a Kalmuc prince, had been sent hither by his father to learn the German language. He was first committed to the care of brother Loos, who taught him to spell; and January 15th, 1801, sent to my school for farther instruction.

Although at first he appeared very ignorant, yet by degrees, I perceived some traces of the labour of the Holy Spirit in his heart. He had learnt several verses, and told me, "that, when he lay down to sleep at night, he was accustomed to repeat them in prayer. But once he began to doubt, whether what was contained in them were true, upon which he left off praying. However, it occurred to his mind, that he had not faith, and yet he knew, that *he that believeth not, shall be damned*. He therefore prayed the Lord to forgive him that sin of unbelief."

Towards the end of 1802, several other Kalmuc children arrived here, who expressed a desire to learn German. They were from ten to fourteen years of age; their parents live in the vicinity of Sarepta, and obtain a livelihood in the place, where likewise the bigger boys get work and earn something. As I can converse with them by means of Makush, who serves as interpreter, I was wil-

ling to admit them into the school. At Christmas, I asked them if they knew what festival we now celebrated? They replied, that it was the same as their new year's festival. I informed them, that the great God, who had created all things, had become man, and that the festival we now celebrated, was that of his holy incarnation. One of the boys answered, that there were many gods who had created all things, and that every man had his own creator. I informed them, that there was but one God, who had created all things, and all men, and that mankind had sinned against him; in consequence of which, they deserved to be eternally punished, and were even now under the power of the devil. But that Jesus Christ, the Son of God, out of compassion for them, took the resolution to be manifest in the flesh, and himself to suffer the punishment which they had deserved, to deliver them from the power of sin and death.

Being asked by one of them, whether our Saviour had been born in some great prince's house, I gave them a concise account of his birth and life upon earth; and added, that he would once come again, to receive all those, who believe in him, unto himself in heaven; but that, on the other hand, those who had not believed in him, but rejected his invitation, would have to suffer the punishment which they had themselves deserved. When I asked them, if they could believe all this? they replied: "It may be true, but we know little of that great God; we therefore wish to learn German, that we may hear more about him." I told them to come diligently to school, where it would be a pleasure to me to instruct them, and to tell them more about the true God. But I soon perceived, that as they were in their whole manners given to be very unsteady, they were the same, as to their attendance at school. They are obliged to embrace every opportunity to earn their bread, and cannot therefore attend regularly during school hours; and for that reason at last they discontinued all attendance. I knew at first no other way but to desire Makush to call and invite them to come, when I saw them at leisure, or running about the place. Upon this they came more frequently, and whenever they had spelt a little, I related to them something of the life of our Saviour, Makush being interpreter. It was evident, from their questions and remarks, that they paid attention. They asked, for instance, whether our Saviour had also suffered for *their* sins, and when I told them that he had, and that if they prayed to him, he

would give them an assurance in their hearts, and forgive them their sins, they replied, " that their eyes were now so darkened by sin, that they could not see him." I explained to them, that although we cannot see him with our bodily eyes, yet we may pray to him, because he is present every where. Hereupon they promised, that they would pray for grace to know him.

Sometimes I perceived, that they did not understand what I said; as for instance, when I once spoke to them about our Saviour's sufferings, one of them replied: " What sort of a God is this, that he suffers himself to be tormented, and does not deliver himself?" I replied, that Jesus had submitted to these sufferings willingly, for us. Upon being asked, whether they believed that they were sinners? the same boy said: " If we did but know what sin is, we would not commit sin." I answered, that the Holy Spirit would explain to them the nature of sin, but that mean while they should pray to him to forgive their unknown sins.

More pleasing were the expressions of Makush: Having once at school, learnt a verse treating of faith, and the necessity of obtaining it, he said, " that he had prayed the day before to our Saviour, that he would give him this faith, and the blessings connected therewith; upon which, one petition after another occurred to his mind, and he had scarcely been able to give over praying."

Towards the end of February, 1803, when the Kalmucs celebrate their spring-festival, this boy went on a visit to his mother. When he returned, and was asked, how he had fared, he informed us, " that he lost his road; upon which he cried and prayed to our Saviour, that he would bring him upon the right road. Having soon found it again, he greatly rejoiced, and thanked God for his assistance."

Soon after we read, at school, the history of our Saviour's temptations, which gave Makush occasion to make the following useful observation. He related, that on the following day, he thought he had no need to attend the preaching, as brother Loos was not at home, and nobody would desire him to attend; and should his schoolmaster make inquiry, he would say, that brother Loos had given him some work to do. But he immediately recollected, that this thought was from the devil, and prayed to our Saviour to take it away from him. " Now," said he, " I felt pleasure in going to the preaching; and as similar temptations were mentioned in it, I was so much the more pleased, that I had not followed my evil thoughts."

I once asked him, whether he thought, that our Saviour approved of it, if we prayed for our fellow-men? he replied: "I have often prayed to our Saviour, to lead my mother and relations hither, that they also might have an opportunity to hear how they may be saved; or that He would send somebody to them, to bring them this news."

I had often wished, that some of the Kalmuc boys, might be constantly employed in this place, to give them an opportunity of coming regularly to school, and during their leisure time, to be under proper inspection. I began also to think I had obtained my wish, as several brethren were found willing to employ them in this place, to give them an opportunity of coming regularly to school, and during their leisure time, to be under proper inspection. But the dullness of these boys in learning was the reason, why this regulation was not effectual, as they frequently, under one pretence or another, stayed away; in consequence of which, we were obliged to be contented, if some of them only occasionally attended. One of these boys, named Thurmarshe, being noticed for his attention, and asked, why after long absence, he had returned, answered, that he had indeed thought, as many others did, that what he heard here were lies; but that these thoughts disturbed him in his sleep, and he had often perceived something in his heart, which constrained him to come back.

Several children once asked me, "whether the Germans and Kalmucs would live together in heaven?" I asked them in return, whether they believed that I loved them? as they answered me in the affirmative, I continued: "When our Saviour has forgiven us our sins, and taken us all into heaven, will you not love me there, and all the brethren who live here?" To which they replied: "Yes, surely; and then we shall say, this is our teacher, who told us how we might be saved." Thus, at times, there appears a ray of hope, as if the gospel would, in time to come, find entrance among this nation. I had also an opportunity to speak a few words concerning our Saviour and the way of life, to several adults, but these had always many objections to make. For instance; having once related to one of them, the history of the fall of man, and of his redemption through the death of Jesus, he replied: "We have much of what you have told me in *our* doctrines; but we do not know as much as our Gellongs, (priests); these, therefore, are obliged to pray for us."